

Light

on

Spiritualism and Psychical Research

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PRICE TWOPENCE

THE EVIDENCE FOR SURVIVAL

ITS CHALLENGE TO MODERN THOUGHT AND ACTION

By Miss LIND-AF-HAGEBY, President of London Spiritualist Alliance.

An Address delivered at Caxton Hall, Westminster, on November 7th.

THIS is the first of a series of addresses and meetings on "The Challenge to Modern Thought and Action by the Evidence for Survival," and I should like first to say something, for those who attend a meeting of this kind for the first time, about the auspices under which this meeting is called, *i.e.*, the London Spiritualist Alliance and the Quest Club.

More than fifty years ago, when experimental inquiry into the evidence for human survival was at its beginning, the leading London Society devoted to this question was the British National Association of Spiritualists, then established in Great Russell Street. It was founded in 1873 by a group which numbered many distinguished men, amongst them the great naturalist, Alfred Russel Wallace, who was the co-discoverer with Darwin of the principle of Natural Selection.

In 1884 the B.N.A.S. was re-organised under the title of the London Spiritualist Alliance. Later as it grew in strength and in importance the need was felt for making it a corporate body. An application was made for a Charter of Incorporation, but this attempt failed; it was, however, later incorporated in 1896 under the Companies' Act of 1862, and became the "London Spiritualist Alliance, Ltd." It may be mentioned that among the signatories of the Memorandum of Association in 1896, were Lord Radnor, the Hon. Percy Scawen Wyndham, Alfred Russel Wallace, General Drayson and Mr. E. Dawson Rogers.

As to the aims and objects of the Alliance, these are "to provide opportunity for the study of psychic phenomena and to spread knowledge of the evidence for survival of human personality after bodily death." The L.S.A. stands for a belief in survival and on the conviction that there is a very large amount of evidence to prove that communication between this plane of existence and the next is possible if suitable conditions obtain.

The L.S.A. appeals to two main categories of enquirers: (a) to those chiefly imbued with emotional and religious aspiration, (b) to those who adopt, in the main, an intellectual and scientific attitude. The Council believes that it best fulfils the desire of the original founders of the Alliance and meets the present need of mankind

by holding an intermediate position between these two bodies of opinion.

Next as to the attitude of the Alliance to Spiritualism and Psychical Research. "All Spiritualists, no matter how widely they may differ in detail, believe in the survival of human personality after bodily death and the possibility, under suitable conditions, of communication between this world and the next. The Alliance furthermore recognises that the inferences which may be drawn from this fact are scientific, philosophical and religious. It believes that Psychical Research should be encouraged, but deprecates the unscientific and aimless pursuit of mere phenomena as an end in itself. It looks upon psychic phenomena as the preamble to all religions and not in themselves the basis for a new religion. It realises that whilst some psychical phenomena emanate from the discarnate, others do not, for the psychic faculties inherent in the living man are not yet fully understood."*

Then there is the Quest Club, founded by the L.S.A. It is a centre to help people of similar thought and interest to meet. Lastly, to complete the account of ourselves, there is the organ of the L.S.A., *LIGHT*, which has in the past published contributions and articles by many distinguished people, and which, I should like to say here, stands for balance and sanity and a comprehensive interest in all these matters.

MATERIALISM OR SPIRITUALISM

This whole subject of survival is either important or unimportant. Does it affect human life and character? Does it enter into politics? (We are just now all of us somewhat political). Broadly speaking, there are and have been two tendencies of thought—Materialism and Spiritualism. When I use the word "Spiritualism" in that sense, I mean Spiritualism as a philosophy, as a view of life. Materialism asserts that mind is a function of matter. Spiritualism asserts that matter is an expression or manifestation of spirit. The old nineteenth-century Materialism asserted that the brain secretes thought as the liver secretes bile.

I ask again, is this subject important? Is faith sufficient? Is it important to acquire knowledge in support of faith? And is knowledge confined to the

*From booklet entitled *Concerning the Origin and Aims of the London Spiritualist Alliance*.

five senses? Is there a science of the soul, of the spirit? This series of meetings has been organised to discuss this subject, because we believe that it is of very great importance.

Who is really indifferent to the question of survival? I have met one or two people who have declared that the question does not interest them, but most people are profoundly interested, though that interest may find no very tangible expression. I think the late Professor William James was one of those who declared that he took no interest in the whole subject of survival. But if you consider all the religions of the world—Judaism, Christianity, Buddhism, Mohammedanism—and all the modern forms and varieties of religion, and ask with what they are all concerned, what they speak about, issue edicts and admonitions about, for what reason they build shrines, temples and churches, you find it is the belief that the human spirit survives, and that there is a God or gods to whom the spirit must render account when bodily life has ended.

ORIGIN OF RELIGIONS

The history of the origin of religions is that of claims for illumination, for communion with God. It is full of the description of visions, voices, apparitions, miraculous visits of angels, incarnations, the definite taking of flesh by the divine.

There are some forms of religion, some forms of the Christian religion, which are more closely associated than others with the psychic and spiritualistic aspects of life, such as the Swedenborgians and the Quakers, and (may I be forgiven for saying it) the Roman Catholic Church. The Roman Catholic Church, which is officially hostile to Spiritualism, is imbued with spiritualistic faith and practice. It has prayers to the saints, communion with the saints, miracles of healing.

On that subject I advise you to read a most illuminating little book by the late Fielding Fielding-Ould, who was Vicar of Christ Church, Albany Street, called *The Wonders of the Saints in the Light of Spiritualism*. He shows there that the phenomena—if you like to use that word—associated with the lives of the saints and recorded in the devotional books of the Church are similar to the phenomena which we study.

In all religions and in their history we have had the prophet, the life-giver, the inspirer, the teacher. The founder of the religion is a prophet who gives a mode of life to his followers, and later on the teaching comes into the hands of priests who may lack inspiration and real vocation.

On this point of the importance of the subject of survival, I would call your attention to Armistice Sunday, when in all Christian churches the great sacrifice of those who died in the War is recalled, and when the idea of survival is prominent in the minds of all who have lost their loved ones.

Let me speak of survival as a matter of faith. Faith is sorely tried by dogma, by forms which the intellect cannot accept. For example, the idea of the long sleep of the body and the bodily resurrection. How many professing Christians really believe that the physical body—the bodies of people drowned, of people blown to pieces in the Great War—will be reassembled like the mechanical parts of a machine and appear again in their physical form? A great many people do what Charles Kingsley used to do. Charles Kingsley lived in two compartments, the scientific and the religious, and refused to allow one half to interfere with the other half.

We are speaking now of evidence as against faith. What is the evidence? There are psychic powers and there are mediumistic powers. A Medium is an intermediary, and here I might digress for a moment and say that there is not a living creature who is not a Medium in the wider sense. The cells

of our bodies are always in process of change. The very air we breathe has to be given out again. In the physical universe there is a constant flow of matter. Nobody can keep anything to himself or herself. When you accumulate what you think are mental riches and you experience the powers of a great writer, painter, sculptor or actor, when you feel the promptings of genius in your breast, what happens to you? Why, you have to give out to others. It may be conceit, it may be the desire to make yourself felt or heard, or it may be a higher motive, but you cannot possibly in any circumstances keep these things to yourself. What you have got you have to give. That is the law of life. You have to be a Medium.

In the narrow sense of the word there is mental and physical mediumship. Mental mediumship manifests itself in visions, clairvoyance, clairaudience, trance, the power of psychometry, the power of healing. Physical mediumship manifests itself by the appearance of lights, materialisations, levitations, raps, the moving of objects and so forth. I mention only a few.

Around these two divisions of mediumistic powers there has grown up an enormous literature. Libraries of books have been written on psychic research and experiments, and their influence on people, on the controversies to which they have given rise, the acceptances and the rejections. There is the testimony to the reality of these psychic phenomena given by Crookes, Flammarion, Alfred Russel Wallace, Sir William Barrett, F. W. H. Myers, Lombroso, and many others, all of them scientists. The Society for Psychical Research was founded in England by Myers, Gurney and Sir William Barrett, and there have been a number of Psychical Research congresses. There have been also a number of congresses held by Spiritualists.

The very advanced and experienced Spiritualist may regard Psychical Research as the kindergarten of Spiritualism, and thereby he may be giving great offence to those who regard Spiritualism as the folly of the unenlightened. There have been great difficulties in getting rid of the heavy Materialism of the middle of the nineteenth century, and there has been great reluctance on the part of psychic researchers to admit what is called the "spirit theory" or the "spirit hypothesis." There has been a tendency to admit everything except the fact of spirit communion, to give names to everything except the plain names which the Spiritualists apply, and above all, to reserve judgment on phenomena.

SCIENTISTS AND THE SPIRIT HYPOTHESIS

There has also been a tendency to treat scientists who accept the spirit hypothesis and who have become convinced that discarnate intelligences really communicate and cause these phenomena, as suffering from mental disease or the decrepitude of old age. Thus, for instance, the researches of Sir William Crookes in physics and chemistry received world-wide admiration and acceptance, but when he began recording his experiments in Spiritualism, when he told the world that he had again and again communicated with a spirit, that he had been able to take photograph after photograph of the form of this spirit and that the mysterious substance out of which the temporary body was built or condensed was a form of matter, very few people were willing to believe him.

Meanwhile, let us gratefully recall the advances of Psychical Research, such as the recording of the phenomena of ectoplasm. I have brought with me to-night Schrenck-Notzing's interesting book, with reproductions of photographs of teleplastic creations. Let us accept all that Psychical Research has done to break down the grosser Materialism of the science of the nineteenth century. At the recent Psychical Research Congress in Oslo, Dr. Cazzamalli, of Rome, spoke of the photography of thoughts—or rather,

the photography of the electro-magnetic radiations of the brain. Radiations of the human body have been studied and photographed many times, and now Berthollet of Lausanne has brought out a book on the radiations of the hand. A German woman wrote to me some time ago. She had built up a reputation for healing by the power of her hands, and sent a most interesting photograph of the luminous radiations from her ten fingers taken with an ordinary camera.

There have been real changes in the general conception of what is possible and what is impossible. The water-diviner has come into his own, and there has been brought into being a new science of the radio-aesthetic sense. A few months ago, a horrible crime was committed in France and the French police employed a radio-aesthetic expert to trace the missing child who was the victim. Diviners of this kind not only trace water but oil and minerals. They detect what are called the telluric waves of the earth. Some diagnose disease by means of a little pendulum that swings from a very fine hair, but it is only those who have a particular gift who can do this. Last year Dr. Martin received the degree of Doctor of Veterinary Medicine of the University of Paris for his system of diagnosing diseases of animals by means of the pendulum.

A few weeks ago I saw a Swiss diagnoser at work. He gave a friend a detailed diagnosis of which spinal vertebrae were out of place, and of consequent trouble in muscles and glands. When my friend returned to London, she went to see a doctor who was specially skilled in these matters and his diagnosis tallied absolutely with that of the practitioner of the radio-aesthetic art in Geneva.

WHAT SPIRITUALISM ASSERTS

What does Spiritualism assert? First of all, it acknowledges that there are psychic phenomena unrelated to spirit communion. The enlightened Spiritualist does not imagine and declare that all powers come from the inspiration or the overshadowing of exterior discarnate spirits. He knows that we are incarnate in flesh, that we ourselves are spirits here and now. There is a balance between the self and the not-self. It is deplorable if anybody falls into the delusion of demanding spirit help on every occasion. But the special contribution of Spiritualism to knowledge of life is in the form of evidence, attested and substantiated, that the human personality survives the process we call death, and that there is not only survival but communion. The so-called dead can and do speak to us, they can and do show themselves to us, they can and do take an interest in our lives and doings. They have passed through our experiences, they have tested our theories on religion, morals, and philosophy. They have gifts to offer us.

Spiritualism recognises the vast and not yet fully explored field of the sub-conscious, the super-conscious, the facts of multiple personality. Further, it pays tribute to the experiences and knowledge of hypnotism, magnetism, of the occult and the mystic and the great traditions of the esoteric schools of the past. I am not concerned at the moment with other classes of communicators—angels, devas, beings who have not passed through human incarnation. We know that there are other planets, very likely inhabited. We know that besides the physical planets there are other planes and spheres accessible to other states of consciousness. "In my Father's house there are many mansions," said the Christ. If I remember rightly, the British Post Office not long ago accepted a wireless telegram sent to Mars! So you see even the British Post Office is infected.

It is very difficult to give any comprehensive definition in a few words, but I will endeavour to do so. Mediumship is the capacity for hearing and describing persons and events on other planes than the physical, the constitution by which the etheric body can be used for

physical phenomena directed by the discarnate, such as the materialisation of objects and human forms. Mediumship is the capacity to transmit messages, to translate thought-vibrations into words.

There is nothing unnatural about mediumship. Even animals such as dogs and horses have psychic faculties. Primitive peoples have them—people that we are pleased to call savages. Dr. Georges Lakhovsky in his *Secret of Life*, writing about electro-magnetic waves, gives great attention to the "wireless" inside the heads of pigeons by means of which the homing pigeon can find its way across many miles of difficult country. He also writes of the strange faculties of animals which we call psychic.

ON THE MARNE BATTLEFIELD

I will tell you what happened to me in 1914 when I was on the battlefields of the Marne. I went out in September of that year to study the state of the horses. It was very soon after the battle of the Marne and some of the horses which had been killed had not yet been buried and others were recently buried. My friend and I hired a horse and cart for going to a certain destination where a great many horses had been killed. We were driving across a rough field and we came to a place where our quiet horse suddenly stood up on his hind legs and refused to go any further. The driver tried to urge him on but he would not go. He reared himself with every sign of distress and terror; and, as I was in charge, there was no question of his being goaded to continue, and ultimately we had to turn back. That was at a spot where three or four horses had just been buried, and I have no doubt that the animal saw something. There was certainly no question of smell or anything of that kind, but something entirely psychic.

One more instance. I had a St. Bernard dog for twelve years who was supposed to be very wicked. (He hated all other dogs, but he had one redeeming quality—he loved kittens!) One day I took him into an empty house—a very nice house I thought—and as we came to the first landing the dog, for no reason that one could discover, went mad with rage, throwing himself about in a fury, trying to attack something.

It was evident that he saw somebody. Later on that place was exorcised by certain other influences. But there was unmistakable evidence that the animal saw something which we did not see.

In native races psychic faculties are commonly possessed and accepted as perfectly natural. Many observers have recorded instances, undeniable, though beyond their power of explanation.

I need not here refer to the vast number of books written on the performance of the Indian fakirs, Yoga mysteries, and eastern telepathy. When I speak of *evidence* I mean the definite, carefully tested, and recorded evidence of psychic faculties and of mediumship which you yourself can study and verify.

Now, if you deny the possibility of all this, if you deny that there can be such a thing as ectoplasm, the materialisations described by Crookes, levitations as happened with Home, and all the rest of it, *you deny all the evidence of the senses and all the conclusions drawn from them*. In other words, you must deny every other science, you must deny the conclusions of the chemists and the physicists, the astronomers, the biologists, and the anatomists because the evidence for the reality of the kind of phenomena I have just mentioned is exactly the same kind as that offered by the other sciences. There is no way out of the difficulty.

[The second part of Miss Lind's address will be published in next week's issue. It deals with objections to Spiritualism and concludes with a definition of "the challenge to thought and action" which is to be the subject of discussion at a meeting to be held in the Caxton Hall, Westminster, on Thursday, next week, December 5th. See page 757 for full particulars].

NEW EVIDENCE FOR SURVIVAL

PRECAUTIONS TO AVOID THE BUGBEAR OF TELEPATHY

Review by H. F. PREVOST BATTERSBY

SEVEN years ago, in a volume called *The Bridge*, the record of a painstaking experiment was published by Miss Nea Walker—Sir Oliver Lodge's secretary for psychical research—which had been devised to eliminate the various excuses for incredulity which any alleged contact with the Other Side inevitably arouses.

It succeeded far beyond the expectation of its designer, but it was felt that the elimination could be carried a stage further if the experiment were concerned with the affairs of several instead of only one bereaved enquirer.

In order to avoid the clues often unwittingly afforded when the seeker is subjected to the emotional disturbance inevitable on making contact with a loved personality, the earliest sittings were conducted by proxy, only sufficient information being acquired to make identification possible.

Though this seemed to preclude the bugbear of telepathy, there was still the objection that the sitter was strongly in sympathy with the individual bereaved, and, to make this link as slight as possible, the experiment was extended to include a variety of enquirers, of whom only the barest facts were known to the proxy; and the present volume is a record of its very notable success.

It should be explained that Miss Walker has been assisted throughout by various friends of hers, or of her family, described as "The Group," or "The Gang," most of whom were killed in the Great War.

Sufficient information had to be obtained from the bereaved enquirer to enable the Group to conduct a successful search, but this had to be kept to the meagrest limit to prevent impersonation by anyone seeking an opportunity to "gate-crash" on the "other side."

This was the method. Miss Walker would write a request letter, a copy of which was always posted to Mrs. Henry Sedgwick before the date of the sitting, to be filed as proof of the authenticity of the request. The letter was read over, aloud, by Miss Walker, usually the last thing at night, when she was alone. Its contents were, of course, kept secret from Mrs. Osborne Leonard, the Medium.

Here is an example of a request letter. "April 22nd, 1930. This is just to record that I have asked for the brother of a Miss Kate Prichard to come to my next Leonard sitting on May 3rd (Saturday) afternoon. His sister lives at . . . she is twenty-five. He was twenty-three and was killed in Malay nearly a year ago, June, 1929. This is all I know about him. Please try and find him and bring him."

Miss Walker was, herself, surprised at the success of The Gang in fulfilling her requests, and asked how the people were got at.

"You know, don't you," was the reply, "that we've got a kind of bureau. Quite a well-known affair on our side. There are two ways of getting at them. As a rule we get at them from you. We get something from your thought—'Oh, poor so-and-so!' 'I'm so sorry for poor so-and-so.' Then we say, 'Who's this?' And sometimes, from you, we get quite a few scrappy details. Up they go on the notice board. And, you know, there are continually people coming to enquire. Don't you know we are in great demand on this side now? People are always coming and saying, 'Have you heard something about so-and-so?' We say, 'No, but we know about so-and-so.' They say, 'Oh, I know something about that.' We hear of a sad case from you, we

put it on the notice board. That often draws people to us. Because thought over here is the strongest force you can have."

"How do you get my messages to you?" asked Miss Walker.

"They just come! We just get them! . . . We all sit round respectfully while you ladle it out . . . Sometimes your thought, just the sympathy brings them . . . There are many poor devils wandering round—people that have heard through talking to people on this side that so-and-so does this work. So-and-so does messenger work. Bridge-work, that's what it's called. They say, 'Where can I get in touch?' just as you would ask for a post office abroad . . . Through applying at some of these places they get into touch. There aren't half enough people doing it . . . We have hundreds of applications, but we could never get into touch with the people on the earth—with the right ones."

Rather an illuminating commentary, isn't it, on the view that these poor people are dragged back to earth against their will and future happiness?

And from Bunny, a member of the Group, came enlightenment on another point. "It's a sad reflection on our intelligence," he said, "but you know, the fact remains, that when we arrive here, and find out all the extraordinary truth of things—we forget all the little things you want us to tell you. We just think, 'How wonderful it is! Extraordinary! And we come back *bursting* to tell you—and you want to know some little thing that will tell you its Us . . . We don't want to be bothered about that old letter, or the watch, or the ring, or whether we had fleas-bitten-him (the control's attempt at phlebitis), or 'monia. We want to forget all those things and let them know what to look forward to."

THE METHOD OF PROCEDURE

Most of the cases for experiment were selected from letters asking for help from Sir Oliver Lodge, preference being given to those of which least was known; educated and intelligent if possible, and of varied types of bereavement, involving differences of age and sex. The sittings were held without the cognizance of the bereaved, thus cutting out one more channel of suspicion.

An attempt was made to avoid consecutive sittings with the same communicator, difficult as it was to refuse the plea for a second or third trial; and often the communicators themselves settled the question by firmly reappearing at sittings; and, occasionally, some member of the Group seemed to aid and abet the arrival of a particular communicator.

Miss Walker admits that, where the bereavement is of but casual importance, the emotional interference could be avoided; but it would be impossible to count on the same knowledge, interest and care in verifying where the feelings were less deeply involved; and this contingency was experienced in one case, where the enquirer was only a friend with an interest in psychical research.

Eight cases are given, four English, one each of British, Colonial, American and foreign; the last of very great value, a search being made for two children, aged 10½ and 2½, of Dutch extraction, who were burnt in the *Georges Phillipar* off the Somali Coast on their way home from Java with their parents.

Quite apart from its psychic consequence, this volume offers an engrossing challenge to anyone skilled in the sifting of evidence; since here one is dealing with influences more subtle than any to be met in a Court of Law, and in an atmosphere more completely purged of leading questions.

As Mr. Kenneth Richmond points out in an introduction: "Besides every precaution to eliminate conscious or unconscious leaking of information through the ordinary channels of sense, Miss Nea Walker's methods

(Continued on page 766)

Through a Stranger's Hands. Compiled by Nea Walker. With a foreword by Sir Oliver Lodge. Hutchinson & Co, Ltd. 1935. 16/-.

THE VOICE OF CONFUCIUS

DR. NEVILLE WHYMANT ON HIS PSYCHIC EXPERIENCES

DR NEVILLE WHYMANT, author of *Psychic Adventures in New York*, lectured on his experiences at the L.S.A. on Thursday evening last week (November 21st). The lecture-room was filled to its utmost capacity. Mr. Frank Romer, M.R.C.S., L.R.C.P., presided.

Dr. Whymant told once more, and in most interesting fashion, the story of his sittings with Valiantine, the direct-voice Medium, and of his conversations with the Voice that claimed to speak for Confucius. The story, he said, was simple, though astounding; complication only entered when an explanation of the events was attempted. Because he was acquainted with Oriental languages, he was invited to attend a seance at the house of Judge Cannon, in Park Avenue, New York. Altogether he attended twelve sittings, and at these he heard fourteen foreign languages spoken by Voices—including Chinese, Hindi, Persian, Basque, Sanscrit, Arabic, Portuguese, Italian, Yiddish, German and modern Greek. He was specially interested in the Chinese and Basque communications.

Reading extracts from his book, Dr. Whymant told how, in the course of the first sitting, he heard the sound of "an old wheezy flute, not too skilfully played," which carried him back to sights and experiences in the old Celestian Kingdom. Almost he could smell the garlic which he associated with these sights. Then a Voice spoke in archaic Chinese and gave the name of K'ung-fu-tzu, the name by which Confucius was canonised. He asked for details of the life and style of Confucius—and all his questions were answered at once without any pause or fumbling. Then he thought of a "supreme test." He asked if "the Master" would explain the meaning of an obscure Chinese classical ode, giving the first line from memory—at that

the Voice took up the poem and recited it to the end, and the intonation was such as to make its meaning clear. Before the next sitting, he consulted Chinese books and found two errors in his transcription. When the opportunity came, he began to ask about those errors; but before he could complete his comment, the Voice spoke of the errors and gave the correct readings.

That, said Dr. Whymant, impressed him greatly, as he had not mentioned the errors to anyone.

Dr. Whymant said he was still puzzled by his experiences. Telepathy, he thought, did not provide an explanation. "Even if the Medium had been a first-class linguist, it was manifestly impossible for him to have been speaking in Chinese and American-English at one and the same time, and yet all the speakers had heard Valiantine carrying on a communication with his neighbour while other voices (two or three at one time) were speaking foreign tongues fluently."

"There was no doubt," said Dr. Whymant, "that somebody or something had been speaking most excellent Chinese—better Chinese than I, with all my training and experience in China, could speak. Whence came it, and for what purpose?"

Questions and remarks having been invited, Dr. Eric Dingwall said the story told by Dr. Whymant was very interesting, but he thought there was a normal explanation—namely, that Dr. Whymant had been hallucinated. He had heard some sound like Chinese words and imagined the rest. The fact that, on hearing the wheezy flute he could almost smell garlic showed that he was very impressionable.

This "explanation" was received with general laughter, in which Dr. Whymant joined.

Mr. Romer said he attended a sitting with Valiantine in London. He heard the rustle of paper, and at the close there was found a sheet of paper on which Chinese words were written. There was certainly no hallucination about that.

Under the Auspices of the London Spiritualist Alliance and Quest Club,
16 Queensberry Place, London, S.W.7

A Meeting of Outstanding Interest

to which you are invited, will be held at

THE CAXTON HALL, WESTMINSTER,

On Thursday, December 5th, at 8.15 p.m.

A DISCUSSION

entitled

**"THE CHALLENGE TO MODERN THOUGHT AND ACTION
BY THE EVIDENCE FOR SURVIVAL"**

will take place, in which Addresses will be given by

PROFESSOR A. M. LOW, Consulting Engineer and Research Physicist; Mr. HAROLD SPEED, A.R.I.B.A., Portrait Painter, Gold Medallist Royal Academy, etc.; Mr. C. E. M. JOAD, M.A., Author, Lecturer in Philosophy; Mr. JAMES LAVER, Author and Assistant Keeper Victoria and Albert Museum; Mr. ARNOLD LUNN, Mountaineer, Ex-President Alpine Ski Club, and Author; Mr. OSCAR PARKES, O.B.E., M.B., Ch.B.

MISS NANCY PRICE will recite.

MISS LIND-AF-HAGEBY, President of the London Spiritualist Alliance, will preside.
ADMISSION FREE. Silver Collection.

Tickets for Reserved Seats: Members 1/-, Non-members 1/6, from The Secretary, 16 Queensberry Place, London, S.W.7. Kensington 3292/3.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

SPIRITUALISM AND ASTRONOMY

Sir,—The heading "Man's Travel to the Stars" (LIGHT, October 24th) was very agreeable to read for one who thinks that Spiritualism will not make much headway unless the stars appear in it. The writer of the article, Mr. Prevost Battersby, thinks that "the reference"—in the book he is reviewing—"to planets in other systems than our own may be frowned upon by the astronomers, who regard our own small cluster as the result of an accident unlikely to recur in the ample fields of space." This is an unnecessary fear. Sir James Jeans, in his delightful book *Through Space and Time*, p. 176, says: "It seems likely that only about one star in every hundred thousand can have a family of planets." As the stars composing the galactic system, according to the same authority, amount to about 200,000 millions, there would be about two million suns having planets in that one system. And even if there were only a single sun having planets in each nebula—or aggregation of stars comparable to the galactic system—that would mean no scarcity of planets, for "even in the tiny bit of space we can see there are some millions of nebulae, while in the part we cannot see there are probably millions of millions of nebulae, each containing thousands of millions of stars" (Jeans).

In other words, even so vast a system of stars as a nebula, is but as a molecule in the inconceivably grand structure of the cosmos. And we must learn to understand that this immense material universe is the ground for life to grow in. In fact, this insight will prove to be a *conditio sine qua non*, if a satisfactory communication with those passed on is to be attained. Decay and death are phenomena belonging to such imperfect forms of life as ours, which are existing on the very outskirts of the possibility for an intelligent life.

Our great task is to get into the path of true progress and evolve into beings that are able to achieve the unity of life throughout the cosmos. It is the beginning of the greatest changes in the life of a planet, when its humanity discovers life in the stars. And the book

reviewed in Mr. Prevost Battersby's article bodes good for such a discovery.

Reykjavik, Iceland.

HELGI PJTURSS, PH.D.

PYRAMID THEORIES

Sir,—In case a non-reply to Mr. Kingsland's further letter in your issue of November 21st might give the impression he had "got away with it," perhaps you will kindly allow me to answer it as briefly as possible, compatible with clarity.

His paragraph (1), *as far as it applies to Mr. Davidson and myself, is absolutely erroneous*—I cannot answer for others—and only proves Mr. Kingsland, in reading my book, has missed the whole point and got hold firmly of the wrong end of the stick. This paragraph also confirms my previous statement that he indiscriminately lumps all "Biblical Pyramidists" (as he calls them) together, and because *some*, working on an entirely wrong basis, and ignorant of the true one, consequently reach erroneous conclusions, he condemns *all*.

(2) My comment here was more particularly with reference to his criticisms of the same passage in his book, which can only be described as distinctly misleading. The paragraph he now quotes is not mine, but a quotation from another, and in any case refers to a date still ahead. Mr. Kingsland's reference thus seems rather pointless; even more so with respect to March, 1945.

"Final Tribulation described in Matthew xxiv." Note the omission here of any particular *verses* in this chapter. As a whole it is a great deal more than the final tribulation. Also, Mr. Kingsland's idea of this tribulation (which may be—and probably is—the erroneous futurist idea of it, with its "fire and brimstone" theories), and my idea of it—both with respect to its *nature* and its *time*—are quite different. If Mr. Kingsland would condescend to read what I have written since 1928, and examine recent history, noting the statements of politicians, financiers, economists and bankers respecting world events during the past seven years, he would then see that my idea of it (and Mr. Davidson's), based entirely on Scripture and the Great Pyramid, has been proved "disastrously accurate" (to quote another's opinion), both as to its *nature*, and the *time of its occurrence*. I can quite understand that Mr. Kingsland's conception of the Final Tribulation does not fit in with the Great Pyramid's revelation of it.

(3) I am afraid that Mr. Kingsland's book very clearly shows that my statement under this head, so far from being "silly," is a statement of fact. Otherwise he would have little ground for his criticisms, which are based on his measurements of the structure in its present dilapidated condition, with his assumed "cubit" of 20.612 inches.

Finally, I must refer those of your readers who are interested to my forthcoming book [see page 766] which, *inter alia*, is a complete answer to Mr. Kingsland's criticisms.

I do not propose troubling you again by replying to any further remarks he may make in these pages, and must apologise for the length of this reply.

Hastings.

B. STEWART.

POLITICAL ACTIVITIES

Sir,—The political activities of certain sections of the Spiritualist movement give rise to serious apprehension. As President of the London Spiritualist Alliance, Miss Lind-af-Hageby is to be warmly congratulated on the wisdom she has shown in refusing to be associated with escapades which are calculated to be most harmful to Spiritualism (see LIGHT, November 14th).

The real power of Spiritualism is not of this world, it is spiritual, not political, or even psychical, and I venture to suggest that until Spiritualism as a movement has learned to walk with a surer tread and a more clearly defined purpose, political action is a mischievous futility.

The Spiritualist movement is in desperate need of wise and authoritative leadership and the application of practical good sense.

London.

JOHN ENGLEADOW.

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(1935)

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FREE-LANCE MEDIUMS

Sir,—My attention has been drawn to the letter of Mrs. Saunders-Knox-Gore in your issue of November 7th. The hasty dictation of the article was responsible for the missing of the word "some." There has never been any suggestion that fraud has or will be practised by *all* free-lance Mediums, and I regret that the slip was made.

With regard to Mrs. Walker's letter in your issue of the 21st, there has been no intention that a monopoly in "public mediumship" should be set up. If Mrs. Walker had procured a copy of the Bill before she wrote her letter, in accordance with the invitation given in my article in your issue of the 31st October, she would have seen that the second clause of the Bill provides that "For the purpose of this Act the words 'Medium' and 'clairvoyant' shall mean a person holding a certificate or licence of fitness to practise either as a Medium or clairvoyant, or in both capacities, *such certificate or licence to be issued by registered or properly constituted Spiritualistic or psychical societies, or a joint committee representing such societies, or such other certifying or licensing body as may be approved by His Majesty's Secretary of State for Home Affairs.*" Surely this is a reasonable guarantee that no one society will be enabled to set up a monopoly.

The reason that the Parliamentary Committee decided to make its appeal to candidates for relief from disabilities affecting its religious work alone, was that the number of persons concerned with the religious side of the work greatly exceeds any number likely to be concerned in purely scientific investigation. The Bill, as drafted, will in fact cover both sections of the Movement. FRANK T. HARRIS, *Secretary S.N.U.*

[NOTE:—Mr. Harris informs us that over 500 replies to the S.N.U. questionnaire were received from Parliamentary candidates, and out of this total only two were uncompromisingly against relief from legal disabilities being granted to Spiritualists.—EDITOR.]

PROVISION FOR "SEEKERS"

Sir,—I have heard some good expositions of the case for Spiritualism, and some personal experiences and views, but I suggest that the open meeting is the best opportunity for reaching the intellect of those who are "seekers," and that this opportunity is not used as fully as might be. More use might be made of the testimony given by well-known scientific men.

Personally, I do not know where or how I could start an uninstructed enquirer of an intellectual type. My own approach was through books, and I have got very little further in any other way, but most people cannot be reached by the written word.

I venture to suggest that there is danger of Spiritualism becoming a cult instead of being universally recognised as the foundation of all cults in its proof of Survival. There is also a danger that in ministering to the bereaved it may lose its appeal to the young and vital, to whom life is more important than death; and yet, surely, this proof of continuity of life is the key for which eager and vital souls are seeking, to whom this mortal span is not enough for all they plan to know and to do.

I suggest, therefore, that Spiritualism needs centres where instruction in the form of lectures and clair-audience as an illustration (not as a solace to the bereaved) could be easily and freely had by those who want to know what Spiritualism means. The most elementary facts are still misunderstood and misinterpreted, and need constant re-statement.

Most of the addresses I have heard are suitable for the initiated only, as is only natural when given to a congregation which assembles Sunday after Sunday in an atmosphere of devotional exercise.

E. TAWSE JOLLIE.

[NOTE.—The L.S.A. already provides just such a "centre" as our correspondent suggests, with attractive Club accommodation added.—EDITOR.]

SPIRITUALISM AND CHRISTIAN SCIENCE

Sir,—In your issue of November 7th are two articles significant of what is, I hope, an increasing tendency towards real religious tolerance. I was rejoiced to read Dorothy Varley's plea for sympathy with the Oxford Group Movement, for no movement which succeeds in kindling afresh the fire of the spirit in so many young hearts can be lightly disregarded.

LIGHT abounds in references to Spiritual Healing, yet for the most part it ignores the existence of a great Church which was brought into existence by its founder's realisation that here and now spiritual healing could be demonstrated by all who understood the power of the One Mind. The Christian Science Church has far outdistanced any other in healing power, because each of its members is daily and hourly overcoming to a greater or less extent every kind of physical, mental and moral disharmony.

I do not speak as a Christian Scientist, but from a position between that and Spiritualism, where I regret the amazing ignoring by Spiritualists of this great sister Church, and the still more amazing attitude of the latter; for here we have a Church which emphasises the alllness of spirit and the temporary nature of matter, yet as soon as its members pass on, having accomplished the shedding of the material body, the Christian Science Church entirely ignores them and their state, professes no further interest in their development in the spirit-life, and completely denies the possibility of communication between the two states of consciousness.

Our Lord was the Great Psychic as well as the Great Healer; and it is because I feel that both these aspects of His life are so important that I plead for more open-minded reciprocity between two of the live religions of the day, having this in common: that each has *proved* that there are laws of the spiritual world which transcend the known laws of the natural world.

The various approaches to the life of the spirit are but as streams winding their way towards a great river: one rushes violently through narrow chasms, another winds its way through a dark forest; yet another flows peacefully through meadows where the leaves of the trees shall be for the healing of the nations; but all at the last must mingle in the great river—the Christ-way—which leads to the ocean of the Father's love.

Leicester.

E. M. CLAGUE.

MR. HANNEN SWAFFER ILL

Mr. Hannen Swaffer has had a serious illness, pleurisy. He was to have opened the Spiritualist Community Bazaar at the Portman Rooms, Baker Street, London, on Tuesday, but was unable to be present, and the Bazaar was opened by Lady Culme Seymour. Mrs. Stobart announced that Mr. Swaffer (who is President of the Community) was slightly better. There was a large attendance at the Bazaar.

Confraternity Luncheon Hour Meetings

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THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

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Chairman . . . Mrs. ST. CLAIR STOBART.

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To-morrow	Mr. HORACE LEAF.
FRIDAY, DECEMBER 6th	The Rev. A. HAWORTH.
	ADMIRAL ARMSTRONG.
FRIDAY, DECEMBER 13th	The Rev. T. B. CLARKE, M.A.
	Miss GERALDINE CUMMINS.
FRIDAY, DECEMBER 20th	The Rev. LESLIE J. BELTON
	Major C. C. COLLEY.

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Refreshments may be obtained in the Theatre.

A few reserved seats at 2/6 may be had by application to the Secretary, "Confraternity," Grottrian Hall, 11, Wigmore Street, W.1.

The addresses given at the Historic first Meeting of the Confraternity, at the Grottrian Hall, on June 24th, may now be obtained in pamphlet form, price 6d.

Light

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EDITOR GEORGE H. LETHEM

As We See It

LET US NOT WEARY IN WELL-DOING

SOME people who have been so fortunate as to receive convincing evidence of Survival are inclined to grow weary for the never-ending process of adding proof to proof. "Why go on proving that which has already been proved?" they ask. "Let those who reject the proofs remain in their self-chosen ignorance, and let those who know the facts go on to study and understand the implications."

Admittedly the iteration and re-iteration of the evidences for Survival and the recording of new evidence does tend to become wearisome; but, unless a halt is to be called in the work for which Spiritualism came into existence, this process must go on. In this, as in other respects, we must not allow ourselves to "weary in well-doing"; for, in spite of all that has been done, it is still true that those who accept Survival as a fact (and not simply as a belief) form a comparatively small proportion of the total population of this or any other country, and that, as Sir Oliver Lodge stated recently, "a statement of assured conviction" is likely to "raise in some quarters ire and contempt."

Sir Oliver was presumably thinking chiefly of scientific "quarters," and no doubt he is correct. For, though—as has frequently been prophesied—scientists are likely to admit the validity of the evidences for Survival sooner than theologians, the attitude of orthodox science is still more or less hostile.

Strange as it may seem, there are still those, claiming to be scientific, who even deny the reality of the psychic phenomena in which the evidences for Survival are found. An extreme example of this was provided by Dr. Eric Dingwall at the L.S.A. lecture last Thursday. Dr. Neville Whymant had (as reported on page 757) described how, in a New York seance, he had conversed in Chinese with a Voice which claimed to speak for Confucius. He was quite certain of the facts, which were vouched for by others beside himself; and he admitted that, try as he would, he could find no normal explanation. Dr. Dingwall said there was a normal explanation—namely, that Dr. Whymant was "hallucinated" in the seance and imagined the conversation! This "explanation" was received with laughter, and that is perhaps the only comment it needs.

More serious—because much more difficult to meet—is the "telepathic" explanation, by which all veridical mediumistic messages are referred to mind-reading, even by some scientists who have not yet

(Continued at foot of next column).

SPONTANEOUS CLAIRVOYANCE?

By MAJOR C. H. MOWBRAY

IN 1917, I had a job with a Cadet Battalion training young officers. We were stationed at Parkhurst, in the Isle of Wight, and we used to have men in every walk of life whom we tried to turn into efficient second-lieutenants in the shortest possible time.

In one batch, we had a man who had been a conjuror in civil life. He was absolutely first-rate, and before the war he was continuously employed on the music-halls; unfortunately, I cannot recollect his name after all these years, but if he is still on this side of life and this happens to meet his eye, I would be grateful to him if he would get in touch with me through the Editor of LIGHT.

One day, we were inspected by a very distinguished General from the War Office; and after the inspection, wishing to put him in a good frame of mind, as he was staying the night, we asked the conjuror to come to dinner in the officers' mess and give a performance. There were some twenty officers present with the General and his staff.

The show went off without a hitch, the general was delighted, and incidentally the Battalion got a good report!

Before turning in for the night, we were having a round of drinks, when the General told us that one of the most extraordinary things he had ever seen was on a voyage out to India. Bertram, the well-known conjuror, was on board and read a message in a sealed envelope.

"Oh," said our man, "I think I could do that. Write a message on a piece of paper—don't make it too long—and seal it up. Write two if you like and put them into different envelopes."

The General went to one end of the room, where there was a writing-table, and did as requested. In the meantime we had taken our man to the far end, which was quite twenty yards away, and made sure that it was quite impossible for him to see what was being written.

The General came back to where we were and placed the two envelopes on a table. Our man picked up the first, placed it against his forehead and said, "You have written so-and-so," which we found exact when the envelope was opened. He didn't touch the second envelope, but he told us what had been written, which we found to be correct.

There could have been no question of trickery, as the experiment only took place as the result of casual conversation. Was it a case of clairvoyance? Or did our man mentally suggest to the General what he should write? I should like ideas on the subject.

(Continued from previous column).

admitted the reality of thought-transference! Many incidents recorded in LIGHT (and particularly some of the experiments described recently by Major C. H. Mowbray) bear on the telepathic theory very effectively; and the evidence in the new book reviewed in this issue by Mr. H. F. Prevost Battersby—*Through a Stranger's Hands*—should cause even the most sceptical scientist to consider where he stands, since the precautions to exclude the possibility of mind-reading seem to meet every possible contingency.

It must, we submit, still be the first objective of Spiritualism to provide, for all who require it, continued proof of Survival; but meanwhile Spiritualists and all thinking people may reasonably be called upon (as the President of the L.S.A., Miss Lind-af-Hageby, does call upon them in this issue) to consider how the evidences for Survival should affect thought and action—in religion, in politics, in social affairs and in international relations.

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MR. JAMES LAVER, Author and Assistant Keeper Victoria & Albert Museum.

MR. ARNOLD LUNN, Mountaineer, Ex-President Alpine Ski Club, and Author.

MR. OSCAR PARKES, O.B.E., M.B., Ch.B.

MISS NANCY PRICE will recite.

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LOOKING ROUND THE WORLD

CLERGY AND SPIRITUALISM

LARGE and enthusiastic audiences continue to fill the Fortune Theatre, London, each Friday for the "Confraternity" meetings, and the addresses (by Clergy and Spiritualists) are kept on a high level, and demonstrate that Churchmen and Spiritualists can co-operate without sinking their individuality or being disloyal to their principles—a fact which has, of course, often been proved in the past, and is being proved anew in the present L.S.A. lecture syllabus. But there is not, as yet, any indication that much support is being drawn from the Church to which the Confraternity Clergy belong (the Anglican), or, indeed, from any section of the Christian Church. In the Church newspapers, the movement has been almost completely ignored—the one exception, so far as we know, being an uncomplimentary reference in *The English Churchman* (November 21st), which ends with the words, "The Church of England takes to itself curious allies nowadays, but this seems to me a really remarkable example of the attempted communion of light with darkness."

Official opposition to the public association of Clergy with Spiritualism does not grow less, we hear, but tends to increase; yet the group of Clergy connected with the Confraternity express their determination to carry on.

MUSSOLINI—A PREDICTION

Mr. Charles E. Mitchell, of Halifax, is a student of astrology who has made many verified predictions. In a letter just received from him, he says he has "been watching the chart of Mussolini" and finds that the influences of certain stellar conjunctions "became exact twelve months ago when he launched his great scheme to conquer Abyssinia, and as the aspect is an adverse one it signifies that his scheme will not be successful." The result, Mr. Mitchell says, "seems certain to be disaster to his country (Italy) and danger to himself."

We do not suppose that a man so certain of himself and so determined as Mussolini is likely to give heed to the warnings of astrologers. We put Mr. Mitchell's prediction on record so that its accuracy or otherwise may be tested by events.

FATHER KNAPP REPROVED

It is a mystery why the superiors of the Rev. Father Knapp (whoever they may be) do not put an end to his anti-Spiritualistic activities, which take the form of ridiculous conjuring exhibitions, mixed with harangues which have been shown over and over again to be un-Christian because untrue.

Recently Father Knapp has been repeating his "show" in Clapham; and the Editor of the *Clapham Observer* has, as a consequence, been moved to express disapproval. "To tour the country with a bag of tricks," he writes, "and by means of a little conjuring to bring into contempt beliefs devoutly held by thousands of good, honest folk is surely a relapse into the futile sectarianism of Reformation Europe."

The case is even stronger than that—for it is not only *beliefs* that Father Knapp ridicules, he denies facts which have been proved over and over again, as he could learn, if he wished, from his Jesuit colleague, Father Herbert Thurston. Father Knapp's performances are so crude that they are more likely to do harm to Roman Catholicism than to Spiritualism.

ANOTHER BOOK BY MR. F. H. HAINES

Few writers of inspirational books are more prolific, or more widely read than Mr. Frederick H. Haines. Still another volume, we hear, is to be added to the list—*A Magic Casement*, which deals, amongst other things, with "the philosophy of family life." It was written "under inspiration" during the present year, and is claimed to be a "step forward" when compared with its immediate predecessor. Incidentally, we learn that three of Mr. Haines' books have been completely sold out, including *A Voice From Heaven*, and that reprints are not as yet contemplated.

"THE SCEPTICS"

THE scientific sceptic who resolutely refuses to believe in psychic phenomena, even when brought face-to-face with them, forms the subject of a full-page illustration in the *Punch Almanack* for 1936. A ghostly figure (of the traditional kind) is shown in the background extending its arms amongst the gravestones in a churchyard, whilst in the foreground two frightened old men are shown hurrying away—one saying to the other: "I quite agree, Professor, there is *bound* to be a purely physical explanation for such psychic phenomena."

It is a good sign that *Punch* should feel at liberty to poke fun at die-hard unbelievers. The graveyard ghost—though time-honoured—is a rather crude example of the supernatural with which to twit the Professors, but it will serve as indicating the whole range of psychic phenomena to which the attention of scientists is being constantly called and which many of them persistently ignore.

A "BOLD SAYING"

Strange how opponents of Spiritualism blind themselves to facts. Preaching in Belfast recently, the Rev. J. N. Spence is reported (*Belfast Telegraph*) to have said that "Spiritualism has no certainty to offer of eternal life comparable with the certainty of the Christian faith, which bases its belief on the resurrection of Jesus." If he said this, Mr. Spence said the reverse of what is true. Spiritualism *does* offer certainty—the certainty of what Sir Oliver Lodge terms "definite and scientifically ascertained facts," and it offers this certainty not in opposition to the beliefs of Christianity, but in corroboration and support.

It is necessary again and again to remind clerical opponents of Spiritualism of the "bold saying" of F. W. H. Myers: "I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it" (*Human Personality*, Epilogue). When will the truth and force of this "bold saying" be recognised by those whose official duty it is to persuade people of the reality and meaning of the Resurrection?

MRS. EILEEN GARRETT'S MEDIUMSHIP

An interesting fact about the book, *I Have Seen The Master* (Riders, 5/-), is that it was obtained by the compiler, Mrs. Grace Gibbons Grinling, through the mediumship of Mrs. Eileen Garrett, whose long stay in America is regarded somewhat jealously by her many friends in the Old Country. Mrs. Garrett's mediumship is many-sided. It has provided opportunities for scientific investigation on both sides of the Atlantic; it has given to inquirers evidence of survival which cannot easily be explained away; and in Mrs. Grinling's book it has given a script of great interest, in which questions answered include: "Where is the Christ?" "What has been His mission during the past 2,000 years?" Part of the script, we understand, was written through the hand of Mrs. Garrett; part was taken down from dictation. The book is deserving of more attention than has yet been given to it.

MISS H. A. DALLAS

There is good news of Miss H. A. Dallas, whose books on Spiritualism are amongst the very best of their kind. As we stated some weeks ago, she found it necessary to go into hospital to undergo an eye operation for the removal of cataract. We learn that the operation has gone through "with quite satisfactory results," and that Miss Dallas returned home on Monday (November 25th). Readers who know the value of the work done by Miss Dallas—including frequent contributions to *LIGHT*—will join with us in wishing her a speedy return of normal sight and of good health.

TOPSY : THE STORY OF A SOUL

VIII.—TOPSY'S TRAINING FOR WORK

Topsy is the Child-Control of Mrs. Nash. She told the whole of her life-story to Mr. Norman Swaine, who took it down from her, and has kindly agreed that these brief summaries of his forthcoming book, "Topsy, The Story of a Soul," should be published in LIGHT. After her death on the cotton-fields at the age of eight, Topsy had to learn, under the guidance of her Spirit-Mother, Sister Francesca, to conquer all her former feelings of resentment and hate and to develop in their place the spiritual attributes of love and service. After having achieved this, Topsy had put up a special prayer that henceforth she might be used to bring to those who still suffered on earth some of the consolation and joy that were now hers.

THIS section tells of how, before the right human instrument could be found through whom the helping of humanity might be accomplished, Topsy had herself to learn more of the ways, the sorrows and the mistakes of those to whom she desired to minister. To be able to help them, she must first know more about them. To this end, she was repeatedly taken by Sister Francesca to visit great towns, where so many saddened people were gathered together. Their buildings, their crowded streets, their dress and their ways, their very speech, at first mystified and frightened Topsy. The houses struck her as "so many boxes stuck together"; everything was so cramped and so ugly—"it did not seem as if one could see the sky."

The only relief was in watching the children. Topsy could understand them, and she loved to linger where they played, surprised again and again at the countless differences in their faces and those of their elders; all were different, "there was none of the sameness as amongst the faces of the negro slaves on the plantation."

Although there were sometimes crowds there too, the little girl did enjoy visiting the "buildings with bells on," where people were so quiet and only spoke softly in whispers; and although she could not understand the things that were being said by "the man up in the box," she did most thoroughly enjoy the singing and the beautiful music she heard there.

To all sorts of places she was taken in order that she might have a knowledge of the many different aspects of human life; amongst others, she tells us how she "went into Mother Earth to see the souls who work below the ground" (and one cannot help wondering whether perhaps this was because she was destined later on to work so much in the mining districts of England).

"I went specially to see one soul," she goes on, "who worked there. I found him on his hands and knees, crawling along little tunnels and through holes, and I followed after him, watching his little lamp swaying in front of him as it threw a faint light upon the rough, rocky walls."

After these and other experiences, the time came when Topsy was considered fit to commence her real work on the earth-plane.

"I had chosen," she said, "to be a messenger to the earth-plane and to bring comfort and consolation to the souls still in sorrow there; and in coming to the white races I had to learn the greatest victory I could gain. When my Spirit-Mother first suggested it to me, I was very bitter and I refused to do it. I could not understand why I should be expected to help and to love those to whom I owed nothing but sorrow and unhappiness; but my experience in the Summerland and the lessons of my Spirit-Mother had taught me many things, and in the end I determined to win this victory to please her."

The essential thing, if Topsy was to be of service as she desired, was "to find a suitable organism" through which she could work. It had to be one "to which

(Continued on next page)

love her and to copy many of the things she did."

After that happy experience progress was rapid. Mrs. Nash attended a developing circle, at one of which Sister Francesca was able to control the Medium. This was a wonderful experience for Mrs. Nash, understanding as yet so little of what had happened. And then one night Topsy herself came through, and of this event she says: "It was very exciting for me. I could speak only a little broken English which was only partly understood. . . . But I was happy; I had found my vessel and had proved that I could use her. And (when illness prevented this) I learned to attune myself to her by observing her actions, linking up with her thoughts and entering into similar vibrations. And I learned to love her and to copy many of the things she did."

I turned to Spiritualism to see if I might find consolation there."

And to Mr. Swaine, Mrs. Nash said: "That thought haunted me; I could not forget it. I thought a great deal about my boy, about the body and the spirit—and your boy is not there."

"Yes," was the Vicar's reply, "but weeping mother. "But the body I loved is," said the at the graveside. "Your boy is not there, Mrs. Nash," he said to her Spiritualist conception.

Then to this hard-working and delicate woman there came a greater sorrow: she lost her little son, and her anguish was very great. Though no Spiritualist, it was given to the Vicar of the Church she attended first to open her eyes to any real understanding of the Spiritualism; her thoughts were centred solely upon home and children, with the one exception that she had lost her father, to whom she had been very devoted; she had the idea that he watched over her and that she could still talk to him as she went about her daily work.

At that time, however, Mrs. Nash knew nothing of Spiritualism; her thoughts were centred solely upon home and children, with the one exception that she had lost her father, to whom she had been very devoted; she had the idea that he watched over her and that she could still talk to him as she went about her daily work.

And so their search continued, until they were led to Mrs. Nash, of Walsall; and of her Sister Francesca said: "This is your vessel; this is the Medium through whose organism you shall bring your messages to the world."

At that time, however, Mrs. Nash knew nothing of Spiritualism; her thoughts were centred solely upon home and children, with the one exception that she had lost her father, to whom she had been very devoted; she had the idea that he watched over her and that she could still talk to him as she went about her daily work.

I could readily attune myself, for spirit control is only possible where conditions of harmony and peace are present." During the search for this "suitable organism" through which to work, "We entered many homes," says Topsy, referring to herself and her Spirit-Mother, and "I learned much of the life of the white people—their environment, the conditions of their work and play, their life in the towns and cities. Above all, I learned that the white people, too, had cares and sorrows and worries, and this made me long to help them with all the power I possessed."

Sometimes Topsy felt attracted to some particular soul, but then Sister Francesca would put up a wall between the two and say: "No, child, not this soul. We must seek until we find a soul who has suffered sorrow—as you did—and yet whose heart is still unhardened. Only such can be your Medium."

FOREIGN NOTES

"NO MORE TEARS"

IN the November number of *Psychica* (Paris), Monsieur C. De Vesme has considered it worth while to devote four pages to a review of the little book *No More Tears*, by Mrs. A. Stuart. In writing of it, he says:

"Could we not for once lay aside the cold methods of critical analysis and allow ourselves to follow the passionate rhythm of a little book written by a bereaved mother? Stricken by the loss of her only child, in her search for consolation, she passed through an extraordinary Odyssey of experiences such as might amaze even those who under the best conditions have devoted the greater part of their lives to the study of mediumistic manifestations. The book is undoubtedly a source of useful information; and even where that is less precise than is given elsewhere, it nevertheless portrays for us a whole aspect of psychological problems which it should be our effort to solve with all the means that are at our disposal."

Mrs. Stuart's book may be had from the L.S.A. Library.

HEALING WEEK IN PARIS

The next four pages in this journal are devoted to an account of a healing week that has recently been held

(Continued from previous column).

After this illness, Mrs. Nash took up platform work in an ever-widening circle, and more and more Topsy learned how to speak through her. Always the wise Spirit-Mother was at hand in case Topsy could not rightly gather up the threads; but this became ever less difficult; "And from the first day," said faithful little Topsy, "I determined I would not be satisfied unless those who listened recognised the one I described; and when I have seen their sad eyes light up, then I have had my reward. . . . Often people laughed at my descriptions, for I knew neither the things I saw nor their names; but I did not mind as long as they understood."

Thus the little girl referred at first to a motor-car as a "she-bus," where a bicycle was a "he-bus"; a bonnet was "a hat without a back to it," and a chenille net "a rather coarse thing to hang a lump of hair in." A moustache was always a "brush," wedding-rings became "circles of shine," and a soldier "a massa with shiny buttons."

Another severe illness followed not long afterwards, during which Topsy was able one night to show herself to Mr. Nash in a materialised form, in order to reassure him as to his wife's recovery. "I slid round the table and grinned at him," she says, "but he could not understand. He tried to take hold of me, but this might have proved dangerous, as it was from him that I was drawing the power; so I stepped backwards still smiling at him and slowly dematerialised."

During many periods of illness the child did what she could to protect and care for her Medium; and whenever health was restored, platform work was resumed with ever greater success; until there were hundreds of people in the Midlands who had come to know and to love little Samoan Topsy—always so eager to help, so quick to grasp each situation, so quaint in her phraseology, so full of fun as well as of ready sympathy. Many times and oft has the painful tensiety of a seance atmosphere been lightened and rendered adaptable for the giving of evidence by an amusing word from her lips.

So the work continues, and Topsy concludes with the words: "Bound together by ties of love and service, two souls of two worlds yet living the same eternal life, we continue our work of bringing comfort and love to a humanity which seeks to know the answer to the Riddle of Life, and yet is neither sure of the way nor the goal. That is why I, a black kid, have told the story of the paths of life along which I trod."

(More about Topsy's progress next week)

in Paris, where the Healer, Léon Alalouf, of Toulouse, has been treating scores of patients. The reports of his cures are certainly remarkable, including as they do, that of paralysed cattle, where, as the writer points out, there can be no question of "suggestion" as the means employed. One lady who had completely lost her sight as a result of cataract was able to see after his treatment and hopes to recover perfectly; another patient suffering acutely from ulcerated breast has been cured without operation. Alalouf's diagnosis of heart trouble was indignantly denied by one patient, but confirmed as correct by a heart specialist who was present. The moment one lady entered, the Healer said to her: "You, Madame, have come to ask help not for yourself, but for your epileptic child;" which was instantly admitted by the amazed mother. A number of sworn statements both by those who have been healed and by witnesses terminate this remarkable account.

PSYCHIC ANIMALS

This is followed by extracts from a letter to the lady Editor of *Psychica* (Madame Carita Borderieux) from her friend the Baroness von Freytag Loringhewen, of Weimar. This lady, who has all her life made a special study of animals and their psychology, referring to the recently published accounts of the pony Black Bear, who ceased to be in any way supernormal upon the death of his master (LIGHT, October 31st), says that she has known many communicating dogs so overcome by grief over the passing of their owners, that they not only for the time being became entirely negative to all former means of communication, but in many instances pined to death. She believes that, given time, the talking pony, Black Bear, will probably resume his conversations with his interlocutors. She says: "I have trained many dogs and, like men, they each had a different character. Some of them responded to telepathy, others acted as Mediums; and I will go further than that and maintain that there are some who have the power of seeing visions, etc. In everything animals resemble men—why, therefore, deny them a soul?"

PUZZLING PHENOMENA

An extract, copied by *Psychica* from the *Journal of Rennes*, tells of psychic manifestations which are puzzling and greatly distressing certain farmfolk at Baladon in Brittany. Ever since these people took into their employ a lad of 14, André Simon, the most startling tricks are played, principally, it would appear from the account, with metal objects. Keys vanish from the locks of their doors, to reappear suddenly in the boy's hands as the knife with which he is cutting his food at table is whisked on to the floor and replaced by the missing key. No one is more distressed by these happenings than André himself; for he had been presented with a brand-new bicycle on which to go daily to and from his grandmother's cottage where he lived to his work at the farm, and when he goes after work hours to get the machine from the basement, he finds that the front wheel has been removed. Another day, when for safety, the bicycle had been kept in the kitchen, both wheels in turn were actually *seen* to fall away from the frame and roll over. A mechanic was called in and so securely put the bicycle together that he swore nothing could take it apart again. He was still admiring his handiwork when the first nut dropped off and the repairer fled from the house with a yell of terror.

Mr. F. T. Blake, of Bournemouth, gave the Sheffield Society for Psychical Research, on November 22nd, a very graphic description of the nature and place of the spirit-world, of which he claimed first-hand knowledge, based on hundreds of excursions therein, away from his physical body. Unlike others, he is able to control these visits at will.

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

December 3rd—Miss EVELINE CANON. (Silver Collection)

Wednesday, December 4th, at 3 p.m.

DEMONSTRATION OF CLAIRVOYANCE. Mrs. Evelyn Thomas.

Thursday, December 5th at 8.15 p.m.,

at CAXTON HALL, Westminster, S.W.

A Discussion on "The Challenge to Modern Thought and Action by the Evidence for Survival."

For full particulars see announcement on page 757.

Group Seances—Fridays at 7 p.m. (Limited to 10).

November 29th.—Miss Eveline Canon.

December 6th.—Mr. T. E. Austin.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Mondays, 2.15–2.45; 6.30–7. Tuesdays, 6.45–7.15. Wednesdays, 3.30–4; Animal Group, 5–5.30. Thursdays, 3.45–4.15; 7.45–8.15. Fridays, 2.30–3, 7.30–8. Obsession Group, Saturdays, 3–3.30.

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30–5.30;

Mr. Stanley De Brath: Fridays, 3–6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30–12.30 and 2.30–5.30, and during Evenings when Meetings are held, (it is advisable that appointments be made).

L.S.A. AND QUEST CLUB NOTES

THE GREAT DISCUSSION

ON Thursday next, December 5th, the great discussion is to take place on "The Challenge to Modern Thought and Action by the Evidence for Survival." The report of the lecture given on this topic by our President, Miss Lind-af-Hageby, at the Caxton Hall on November 7th, appears in this issue. Readers will be able to form their own ideas and opinions on that utterance.

It will be interesting to hear how those who are to speak on December 5th will react to it. Survival of bodily death has been taught for ages as part of the religion of man, but it does not seem to have exercised any vital influence on the affairs of the world. Teaching survival as an article of faith is one thing; teaching it as a fact is another. Beliefs may be doubted, facts cannot be so easily put on one side. By and by the fact of survival will be as much a part of the mass-mind as the rotundity of the earth and that twice two make four. Whether familiarity with it will rob it of its influence as a power for good, time alone will tell. It is to be hoped that, when it is part of the mass-mind, there will take place a new adjustment to earth life, and that our being here will come to be regarded as a preparation for the next stage of existence.

The meeting will take place at the Caxton Hall, Westminster, and will commence at 8.15 p.m.

Those taking part in the discussion will include: Professor C. E. M. Joad, M.A., Mr. James Laver, Professor A. M. Low, Mr. Arnold Lunn, Mr. Harold

Speed, and Dr. Oscar Parkes. Miss Nancy Price will recite, and Miss Lind-af-Hageby will preside.

See full particulars on page 757.

GUERNSEY AND JERSEY BRANCHES

Admiral Armstrong flew to the Channel Islands on Monday, November 11th, to address two meetings, one in Guernsey and the other in Jersey. Many of the residents in the Channel Islands are very much interested in Psychic Science, consequently Admiral Armstrong was specially welcomed, and we have reports of two most successful meetings.

WINCHESTER BRANCH

Mr. Stuart Plowright, of Winchester, writes: "Amongst a number of descriptions given by Miss Lily Thomas on November 15th, the following were recognised and understood. The husband of a lady present was very clearly described and recognised, not only by the lady, but by others present who had known him. For another lady present came a young soldier and an older one; both seemed mounted on horseback and both passed out in the war in 1917. This lady's mother was also described and recognised, with some messages given.

"A gentleman present recognised his father by the description given and he received a message. For another lady came a message from a young airman who had passed out instantaneously through a crash. This was recognised and accepted."

The above is part of Mr. Plowright's report. It is evident that Miss Thomas was in good form.

OTFORD BRANCH

At the Otford branch on Wednesday, November 6th, Captain E. J. Langford Garstin gave a very interesting lecture on "Time and Clairvoyance." There were a number of people present and Mrs. Foote, the Area Representative, presided. Mrs. Foote writes that it was an excellent lecture and Captain Garstin promoted the best discussion the branch has had for some time.

W. H. EVANS.

DOCTOR HELPED IN A DREAM

The following is quoted by *La Revue Spirite* from an old German book on dreams:

"A well-known Dr. Rambaum, of Breslau, was at one time attending to a sick man whose case was so puzzling that he did not know how to deal with it. One night he fell asleep greatly troubled over his unhappy and apparently dying patient. During his sleep, he saw before his eyes an open book, in which he read a detailed diagnosis of the sick man's condition, together with full directions as to treatment. First thing on awakening, Dr. Rambaum hurried to his patient, and inaugurated the prescribed treatment, which resulted in the complete cure of the man whose life he had despaired of. Several years afterwards he chanced to come across a medical treatise in which, line for line and word for word, he found the very passage he had been shown in his dreams."

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Clairvoyante: Miss Lily Thomas

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(See special announcement, page 758)

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11 a.m. Mr. W. H. EVANS.

6.30 p.m. Dr. W. J. VANSTONE

WEDNESDAY, DECEMBER 4th, at 7.30 p.m.—

Mr. HORACE LEAF, Clairvoyance.

FRIDAY, DECEMBER 6th, at 8 p.m.—

LECTURE: REV. WALTER WYNN

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Subject—"Moods, Emotions and Disease"

Tuesday, December 3rd, at 8 p.m. TRANCE ADDRESS.

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Wednesday, December 4th, at 3 p.m. CIRCLE. Mrs. Livingstone

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Wednesdays, 5 to 7 p.m.

Tuesdays, 3 p.m.—OPEN CLAIRVOYANCE (Silver Collection).

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.

Friday, December 13th, from 3.30 to 5 p.m.

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SUNDAY, DECEMBER 1st, 1935.

11 a.m.—Mr. HAROLD CARPENTER

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Miss LIND-AL-HAGEBY

Clairvoyant: Mr. Thomas Wyatt

Sunday, December 8th, at 11 a.m. Capt. H. W. MUIRSON BLAKE

Clairvoyant: Mr. George Daisley.

Sunday, December 8th, at 6.30 p.m. Mr. MAURICE BARBANELL

Clairvoyante: Mrs. Helen Spiers

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, December 2nd.—Speaker: Mr. James Leigh.

Clairvoyante: Miss Lily Thomas

Wednesday, December 4th.—Speaker: Rev. C. Drayton Thomas

Clairvoyante: Mrs. Dolores Smith

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction

of potential healers.

Tuesday. Mrs. Livingstone, by appointment.

Wednesday, 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write

to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

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Dec. 4th. 2.30 p.m. Miss Lily Thomas 6.30 Mrs. Evelyn Thomas

Dec. 11th. 2.30 p.m. Mrs. Livingstone 6.30 Mrs. Fillmore.

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Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.
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Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

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Clairvoyance—Mrs. ESTELLE ROBERTS

For further particulars see page 759

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(Continued from page 756)

ensure that whatever atmosphere of personality is created must be built up by the alleged communicator alone . . . Assuming, indeed, the reality of communication, this is a method that would seem to weight the scales pretty heavily against its success."

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Also the sought personality has been summoned by the secret reading aloud of a very inadequately upholstered request. One cannot imagine any further safeguards that a sceptic could suggest.

One case, that of a suicide, is of real pathological interest; the groping of the still unhappy mind with earth memories from which it is anxious to derive what consolation it can: a mind, moreover, that had very little with which to reproach itself.

The case is interesting, also, as the only one in which the communicator had been acquainted, though slightly, with Miss Walker; an acquaintance which seems to have influenced the way certain acts, especially those relating to the suicide, were presented.

Summing up a survey of the various cases in his introduction, Mr. Richmond says: "My own opinion is that we do not satisfactorily account for the evidence without a general theory that communicators are independent personalities. Without this I consider that the other theories have to be stretched too far for probability. I can see the point, however, of a number of other opinions, except those which come from taking the evidence to pieces and leaving it in pieces."

AUTOMATIC WRITING

AUTOMATIC writing was the subject of an animated discussion at the British College of Psychic Science at a recent friendly gathering of members.

Miss Geraldine Cummins and Miss E. B. Gibbes were the honoured guests, and their respective contributions were highly valued. Miss Gibbes gave a background to the work accomplished through Miss Cummins' mediumship, and dealt with the personalities of the communicators and the proofs which had been offered of independent action. Miss Cummins gave guidance as to the handling of writing mediumship, emphasising the need of regularity and the importance of co-operation with another person, who could contribute force and be at the same time a critic of the output.

Countess Nora Purtscher-Wydenbruck lectured, on the 20th instant, to an appreciative audience, presided over by Mr. A. E. Jay. The author of that charming book, *An Austrian Background*, the lecturer in a natural and attractive manner, recounted many of her psychic experiences in a home circle in Austria with a private Medium, where the phenomena ran the gamut of physical mediumship, leading up to wise personal guidance to the various members. The series was finally closed by the guide, who intimated that his purpose had been served and that the work was finished. Since settling in England, the Countess has continued her investigations and is a valued addition to workers in London.

MR. JOHN LEWIS IN HOSPITAL

We learn that Mr. John Lewis, formerly Editor of the *International Psychic Gazette*, is seriously ill in a London hospital. Mr. R. H. Saunders says Mr. Lewis was ill in France at the time of the recent libel trial, recovered sufficiently to return to England, but collapsed and was taken to hospital. Mr. Saunders called to see him, but Mr. Lewis was too ill to recognise him.

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INTENSIFIED CLAIRVOYANCE

The following extract may help students developing clairvoyance—

Dear Sir,

I was interested in your correspondent's experience, mentioned in "Light" of September 13th. My own experience may also help users of Kilnascrene. I was horribly disappointed when I first tried them on. I saw nothing at all. Later on I was intrigued with the beautiful colours the trees present in bright sunshine. On taking off the glasses I was surprised to see coloured spots on my hands. Turning to a shaded corner I watched them curiously. I had given up all expectation of seeing the aura and could not understand why my hands appeared to be steaming. All at once I understood that I was now seeing the aura, which in other lighting I had mistaken for shadows or reflections thrown by the light.

I now find that while using Kilnascrene this appearance is intensified even though I am sitting under bright electric light.

My husband was unable to make out anything at all until I placed my hands over his. On pointing the fingers in the same direction, the power became visible to our great delight. Please send another pair so that we can try to make the colours appear and blend as recommended in your book.

Sincerely yours—B.D.V.

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A TABLE MESSAGE

A correspondent has sent us the following account :
A young couple with some foreign friends sat down for fun at a table, and presently the name " Giovanna Visconti " was spelt out, and then came a sentence in Italian—an unknown tongue to all present. Some time after, the hostess told her husband's aunt of this name, and the latter exclaimed at once : " Why ! she was my grandmother; dead over 50 years." This lady agreed to sit with the young couple at the table, and again " Giovanna Visconti " was given and a sentence in Italian (which the aunt could read) regarding flowers and not being remembered any more. The granddaughter then explained that for thirty years she had had masses said for this grandmother, but had latterly given this up. The young husband (great-grandson of Giovanna) had never even heard her name and knew nothing about this ancestress.

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